

# THE SOUTH AFRICAN OUTLOOK

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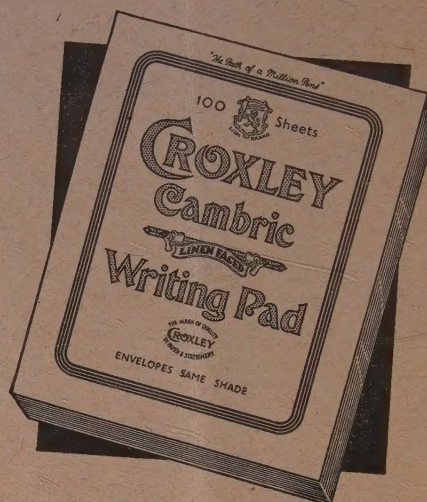
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**The South African Outlook.**

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# The South African Outlook

[JANUARY 1, 1944].

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## The South African Outlook

There is not one goal for this civilization and one for that, but for the civilization of mankind there is a single goal.

Dante.

### The War.

Our usual brief monthly summary of the course of the war will not appear this month for we go to press before Christmas and great things may happen between this time of writing and the end of the year. An outstanding feature of December was the concluding of the conference at Teheran (the capital of Iran or Persia) between Marshal Stalin, President Roosevelt and Mr. Churchill. We print in full the great communique with which the conference closed on December 1st, and which was signed by President Roosevelt, Marshal Stalin and Mr. Churchill.

"We, the President of the United States of America, the Prime Minister of Great Britain and the Premier of the Soviet Union, have met these four days past in this the capital of our ally Iran, and have shaped and confirmed our common policy. We have expressed our determination that our nations shall work together in the war and in the peace that will follow.

"As to the war, our military staffs have joined in round-table discussions, and we have concerted our plans for the destruction of the German forces. We have reached complete agreement as to the scope and timing of operations which will be undertaken from the east, west and south. The common undertaking which we have reached guarantees that victory will be ours.

"As to the peace, we are sure our concord will make it an enduring peace. We recognise the supreme responsibility resting upon us and all the United Nations to make a peace which will command the goodwill of the overwhelming masses of the peoples of the world, and banish the scourge and terror of war for many generations.

"With our diplomatic advisers, we have surveyed the problems of the future. We shall seek the co-operation and active participation of all nations, large and small, whose peoples in heart and mind are dedicated as are our own peoples to the elimination of tyranny and slavery, oppression and intolerance. We will welcome them as they may choose to come into the world family of democratic nations.

"No power of earth can prevent our destroying the German armies by land, their U-boats by sea and their war plants from the air. Our attacks will be relentless and increasing.

"Emerging from these friendly conferences, we look with confidence to the day when all the peoples of the world may live free lives, untouched by tyranny, and according to their varying desires and their own consciences.

"We came here with hope and determination. We leave here friends in fact, in spirit and in purpose."

### Mr. J. H. Hofmeyr and the Natives Representative Council.

The Acting Prime Minister and Acting Minister of Native Affairs, Mr. J. H. Hofmeyr, opened the seventh session of the Native Representative Council in Pretoria on December 1st. The Africans had much to learn from the European, he said, but they had much of value in their own heritage. They must seek to blend all that was best in the old, combining their own Native strength of character and tradition with the economy and amenities that were being brought within their grasp. It was part of the work of the Natives Representative Council to ensure that the wealth of the Africans' old heritage was not lost. "It is usual for the Minister of Native Affairs to open your session, but I am at present, in the absence of Major van der Byl, acting as Minister of Native Affairs. I am also in the absence of Field-Marshal Smuts acting as Prime Minister. I would like you to regard me as being here primarily in that capacity. You may look upon that as a sign of the importance which the Government attaches to the work of this council. Undoubtedly it can do much for the progress of the African people. It can also do much to maintain harmonious co-operation between Europeans and Africans in this our common country." Mr. Hofmeyr referred to the "notable contribution which is being made to the victory of the cause in the war" by the Native Military Corps. He could not speak too highly about the loyalty of the Native people to that cause, he said. As Minister of Finance, he referred with gratitude and appreciation to the financial support, rendered often to an extent representing real sacrifice, by the African people to the war effort and the various war funds. It was the Government's aim that the people of South Africa should enjoy a better life after the war than they had had before it, said Mr. Hofmeyr. That better life should be enjoyed by Africans as well as Europeans. To make such a better life possible it was necessary to have a higher level of national production. That increased production had to come from the Africans as well as the Europeans. "I repeat the advice that I gave a few years ago in opening an agricultural show at Umtata. Love your land as you love what is dearest to you. Love your land more than your cattle. Do all you can to conserve the soil—preserve it from carrying too heavy a burden. If the soil is destroyed we shall be destroyed."

There were two branches of social services which were of great interest to the African people—health and education. As far as the former was concerned he would only refer to the fact that the National Health Services Commission had now finished taking evidence and that its report would be available soon. In the meantime provision continued to be made on the trust estimates for certain health services. Regarding education expenditure for 1944-45, it was estimated at £1,893,828, to which should be added £40,000, which would, it was hoped, be made available on loan votes. "In that connection the



question of the aim of Native education will also have to be reviewed," stated Mr. Hofmeyr. "Here I would remind you of what I said at the outset. I have never accepted the policy of development of the African 'on his own lines' in so far as that was merely a cloak for keeping him in what is regarded as his place—a place of stagnation and servility. But I have also never believed that the African should develop simply as an inferior type of European. There is too much of value in his heritage for that. There should be something distinctive about the aim and methods of education for the African. It is chiefly to the African himself to whom we must look to decide what that distinctive element should be."

#### School Meals for African Children.

In another column we reproduce from the *Rand Daily Mail* of 4th December, the Department of Social Welfare scheme for the provision of school meals for African children throughout the Union. We welcome the scheme whole-heartedly. Experience may lead to improvements in such matters as more economical buying, guidance and inspection by women specialists or the like, but here is a coherent scheme with far-reaching possibilities, and we earnestly hope that all concerned will do their utmost to make it a success. A special responsibility is laid upon the principals of African schools, who must lose no time in getting into touch with school managers and inspectors and then forming their committees and getting their schools recognised. The details will require careful study. Courage and initiative will be called for, but the results in benefit to the children will be a rich reward for all the trouble taken.

#### Civic Franchise for Indians inevitable.

The municipal franchise on a communal basis and on a property and educational qualification would have to be granted to Indians, and he personally saw no reason why it should not afterwards be extended to the Provincial Councils and the Union Parliament on the same qualifications, said the Minister of the Interior, Senator C. F. Clarkson, when he addressed the Natal Municipal Executive in Maritzburg last month. "We cannot expect the Indian population, which now equals the European population in Natal, to be voiceless in the control of municipal and State affairs," he said. "I realise, of course, that this cannot take place immediately, but I am raising this matter now because it is one to which earnest attention will have to be given by you and by us all." The Indian question was not confined to Natal. It was also a very difficult question in the Transvaal. Indians there, except in defined areas, could not acquire property. The Feetham Commission had allocated certain land in Johannesburg to be available for Indians and Coloured people, but before the Feetham report was accepted by Parliament a large portion of the land had been acquired by Europeans, and was still being acquired by Europeans. In fact, the site of the Magistrate's Court in Johannesburg was built on land specially set aside for Indians. "I intend to take up this question not only with the Johannesburg municipality, but with other municipalities and local authorities in the Transvaal, in the hope of trying to effect a settlement which will make provision for extra ground and for a reasonable expansion of the Indian community," said Senator Clarkson. "We have to face up to the position that the Indian is here, and is entitled to be here, and will play his part in the economic development of the country. We must recognise this fact and plan accordingly." This is the most important statement of Government policy to be made in the Union since the declaration of war in September 1939, and we congratulate Senator Clarkson upon the firmness with which he has grasped the nettle of our Indian policy.

#### Food and Education : Strong Resolutions.

A unanimous request to the Government for a Ministry of Food was made at the adjourned meeting of the Witwatersrand General Council of the United Party last month. The Council expressed the opinion that consumers had lost all confidence in the present method of controlling food through the Department of Agriculture. The sectional control of production, manufacture and distribution had rendered the position in the country chaotic, said the Council. It therefore demanded that a separate Ministry should be set up with full powers, including the right to revise and suspend the Marketing Act. During a long discussion on food control problems members described the present system as "a bungling mess." It was contended that the speeches of the Secretary for Agriculture, Dr. P. R. Viljoen, had disclosed a complete inability to recognise the needs of the consumers. Mr. B. Kahn said that producers had, on an average, a 75 per cent. representation on the boards established under the Marketing Act. "The food policy of South Africa at present is based on expediency," said Mr. Norman Price, K.C. "The whole matter is haphazard," he added. "It is essential that we should develop a food policy directed towards production at a fair price." Resolutions were also passed asking for the institution of free technical and trade school education; compulsory free primary education for Native children; and an immediate move towards the introduction of Social Security measures during the next session of Parliament.

#### Important Conference discusses Education of Africans.

A Conference on Native Education, convened by the National Council of Women, met in the hall of the Johannesburg Public Library on 27th November and spent the whole day discussing this important question. The chair was occupied by Mrs. M. J. Ballinger, M.P. The Mayor-elect, Mr. A. S. Holland, in opening the conference, remarked upon the large attendance, and, speaking as a retired teacher and as a member of the Native Delinquency Commission which four years ago had urged the need of elementary education for the children in town locations, expressed his warm sympathy with the object of the present conference. Mr. W. Hodgson, Senior Welfare Officer of the Social Welfare Department of the Union Government, speaking on "Native Education and Crime," said "We have a civilization which is creating a potential prison population. . . . Vast numbers of non-Europeans were seeing the inside of prisons on the slightest pretexts." But town children, growing up without schooling, are in great danger of drifting into real crime. "Our machinery has been completely clogged so far as Native delinquents are concerned, and the number of Native children passing through the courts could be trebled and quadrupled." Dr. G. Gale, Senior Medical Officer of the Department of Public Health, said that prevention of disease to the average Native was double-crossing witchcraft. The Native infant mortality rate was three or four times the European rate, after nearly a century of occupation by Europeans. "Natives are not only ignorant of the true causes of ill-health, but they believe in causes which are not real. They are superstitious regarding the origin of many diseases which are due to polluted water, flies, or mosquitoes. The witch-doctor and herbalist had such a strong hold on Natives that it was not even relaxed when the Natives worked in the towns. There was only one way to disperse the darkness, by putting on the light of European knowledge."

Dr. W. Eiselen, Director of Native Education for the Transvaal, said that, of the 460,000 Native children of school-going age in the Transvaal, only 190,000 went to school. About 270,000 received no education at all. In the city of Johannesburg there was only one government-erected school for Natives. All the others, many of them excellently equipped, had been



erected and were being run by missionary bodies. There was still a large proportion of Native children in the city who had no school to go to. Dr. J. N. Reedman, of the Department of Commerce of the University of the Witwatersrand, said that the Union was passing through an industrial revolution comparable to that in Britain 100 years ago. In Britain, compulsory and elementary education had grown out of economic necessity, and the same was the case in the Union. It was imperative to teach Natives the three R's if they were to play their part in increasing industrial production. It was in the interests of Europeans to give Natives education that would enable them to take their place in the machine-age of mass production. Delegates unanimously adopted a resolution, proposed by Mrs. Ballinger, urging the Minister of Finance to extend to Native children the principle that education should be financed from the general revenue of the country, and to make a substantial grant to Native education in the 1944 Budget.

### The Pass System in Operation.

On December 7 two clerks in the Native Affairs Department, G. J. B. (24) and A. J. B. (22) were convicted of "a very serious assault" upon a Native R.C. The incident occurred in the Johannesburg Pass Office. The two clerks were trying to force C. to admit that he came from outside the Union and so was a prohibited immigrant. They tied a strong cord round his neck with a slip knot, threw the end over a beam and pulled until the man was pulled off his feet. A European clerk and a Native sergeant both remonstrated with the young men, but they would not desist. Medical evidence confirmed that there had been injuries to the neck. The accused told the magistrate that they had done what they did "as a joke." In sentencing them to a fine of £25 each the magistrate said, "I cannot find words to condemn your action. It was not your fault that the boy's neck was not dislocated."

There is a low type of White youth to whom man-handling an unresisting Native is an agreeable pastime, as many court cases show, and many more that never reach the courts. This case, however, has two specially disturbing features, that the assailants were officials in the Native Affairs Department and that the assault occurred in a pass office. These circumstances suggest another and graver aspect of the matter. Does the pass system lend itself to this kind of thing? The point has been made repeatedly in the Native Press that it is the offensive law that makes the man who has to carry it out an offender. The pass laws have in them inherently the ideas (a) that the African, as such, is an inferior being who cannot be trusted to move about as a free man, (b) that all White persons are of a superior nature, and (c) that when the latter come into contact in any way with the former, and especially when administering the pass laws, the African must be made to realize his inferiority, by physical force if necessary. Laws which place one set of people in the power of another set put a strain upon character which some natures cannot resist. The pass laws are twice cursed; they curse those that apply them and those that suffer under them.

The Secretary for Native Affairs, Mr. D. L. Smit, on December 13th stated that the two officers concerned are being dealt with under the Public Service Act and that a full investigation into all the circumstances is being held.

### Retiral of a Great Missionary Leader.

A representative gathering took place at the Ekutuleni Mission in Sophiatown last month to say farewell to Miss Dorothy Maud, the founder of the institution and its warden up to the present time. For those who do not know Johannesburg it should be explained that Sophiatown is a large Native slum,

with many squalid streets. The institution founded by Miss Maud has now large schools, with excellent equipment, including a swimming bath, and with three nursery schools at which African nursery school teachers are trained. There is a large church. A hospital which was begun by Miss Maud has now been taken over by the Board of the Johannesburg General Hospital. Miss Doris Thompson, principal of Kingsmead School, described how she, Father Victor and Miss Maud started out one winter's day, seventeen years ago, to look for a site in the unpromising surroundings of Sophiatown, and how the place had developed since. She dwelt on the enthusiasm which Miss Maud inspired in others and the unfailing support she evoked from the public here and in Britain. Miss Maud expressed her deep thankfulness for the manner in which the enterprise had been blessed. While pleading that those who had supported the Mission in the past would continue to do so, she expressed complete confidence in the future, quoting the saying of Joan of Arc. "For a web begun, God sends the thread." Evolution, she pointed out, means change, and progress can come only through change. Turning to the conditions of Bantu life in Johannesburg, Miss Maud recognised the increasing realisation by Europeans of the squalor and ignorance which existed and the malnutrition from which the people suffered. For the creation of the new world of which so much was spoken, she said, the chief need was for greater numbers of converted people and greater practical reliance on the power of prayer.

### Co-operative Food Scheme.

In the past three years the general cost of food in the locations and Native areas of Johannesburg has increased by 73 per cent. and there have been many cases of overcharging, says a Sapa message from Johannesburg. To ease the hardship, the Johannesburg Native Affairs Department proposes to organise co-operative buying schemes in the municipal Native townships. Two officials have agreed to transport the foodstuffs in their cars. Their locomotion allowances will be increased to meet the extra cost. The general manager of the Native Affairs Department, Mr. G. Ballenden, reports that a survey by the department's household organiser shows that the cost of diet in the locations has increased by 58 per cent., at maximum Government control prices, over the figures for 1940, but that if calculated in the same way as the survey in 1940, the increase is about 73 per cent.

### The Rake's Progress.

"The Native Affairs Committee of the Johannesburg City Council considered a letter from the Minister of Native Affairs inviting their views on the setting up of kafir beer canteens in Johannesburg. They decided to reaffirm the resolution passed by the City Council in 1928 that no steps be taken to set up such canteens and, further, that the Minister of Native Affairs be urged not to take steps to establish such houses under this Act."

*South African Outlook*, May 1, 1931.

### Twelve years later.

"... the (Beerhall) Commission quotes Durban in their latest year as making a *clear profit* of £51,538 on the municipal beer business, and *Johannesburg* of £62,547."

*South African Outlook*, April 1, 1943.

"... beerhalls have had very little, if any, effect on the suppression of illicit Native concoctions."

*Beerhall Commission's Report.*

### East London Location.

From time to time in the course of the past thirty years we have ventured to draw the attention of our friends at East London to the state of their location. No doubt other locations could be



found as bad if they were searched for, but the contrast between this bright, clean, seaside resort and its unspeakably squalid location is startling. The East London location has been the subject of severe public criticism by the Chief Health Officer of the Union and even—if our memory serves us right—of a question in the Union House of Assembly. The city's own medical officers of health, one after the other, have drawn attention to it, and the East London *Daily Dispatch* has given the subject every publicity.

\* \* \* \*

When one reflects that East London owes a great part of its prosperity to the African people, being the chief port for the imports of the territories, it does seem surprising that the citizens of the "fighting port" should not show more spirit in the matter. An example of what can be done is not far to seek. Port Elizabeth has established a village for the African workers in the city which is a model and the admiration of the whole country.

\* \* \* \*

In case any of our readers think we are exaggerating let us state just two facts, the one taken from the very able report recently presented to the City Council by the Acting Medical Officer of Health, the other from a speech by the city's foremost advocate of reform, Mr. Howard Shaw, M.P.C. *The water supply for the inhabitants of the East Bank Location, numbering the greater part of 30,000 persons, consists of 22 stand pipes and 30 wash tubs. Of every 1,000 babies born in the location, 587 die before they are twelve months old.*

\* \* \* \*

#### Christmas Treat in East London.

The East London branch of Toc H this year arranged for a Christmas treat for the 6000 Native children up to the age of twelve who live in East London and Cambridge. Buns, ginger beer, sweets and an afternoon's entertainment on the Natives' sports ground were part of the programme, which we are sure was greatly enjoyed by the youngsters. While this was the first Christmas treat on this large scale to be given in East London we trust that the pleasure derived from it by the organisers as well as the children will lead to its becoming an annual event.

\* \* \* \*

#### Rotary and the Christian Council.

On page 6 of this issue will be found an article headed "The Christian Council and Reconstruction." Our readers will be pleased to learn that addresses on the lines of this article have recently been given to large gatherings of Rotarians in Johannesburg and Pretoria by the Hon. Secretary of the Christian Council. We believe this interest by Rotarians and other similar bodies in the work of the Christian Council can lead only to good and we should welcome news of a similar keen interest in many other centres.

\* \* \* \*

#### Degree Bursary open to non-European Woman.

The Johannesburg branch of the South African Association of University Women is sponsoring a bursary to enable a non-European woman to read for a degree at the University of the Witwatersrand. The bursary is open to any non-European woman who holds the matriculation certificate. It will be sufficient to pay the fees and the cost of books, but the applicant must be able to defray her own living expenses. Free extra tuition will also be available, if needed.

\* \* \* \*

#### African Nurses' Training in the Union : the best in the continent.

The training of Native women in nursing was more advanced in the Union than anywhere else on the African continent, said

the Minister of Native Affairs, Major P. V. G. van der Byl, when he opened a new block of the McCord Hospital in Durban recently. The training of Native women as nurses had opened up a new sphere of service and employment for Native women, he said, and the Department of Native Affairs looked forward to seeing a considerable extension in the training and employment by the Government of Bantu nurses. Native nurses would be used in increasing numbers to help their own people in clinics, both urban and rural, in hospitals throughout the reserves and as assistants at health centres.

\* \* \* \*

#### Native Welfare Societies in Southern Rhodesia.

The Federation of Native Welfare Societies in Rhodesia has decided to publish a monthly Bulletin the first of which was issued in December. In it are mentioned several items of interest. In Bulawayo the City Council has donated £600 to the local Welfare Society for the current year and thereby made it possible for the Society to employ a Welfare Officer and an African assistant. Salisbury, Bulawayo and Gatooma municipal subsidised milk schemes between them disposed of about 5000 gallons of milk in September. These milk schemes are a valuable aid in the prevention of malnutrition and the Bulletin hopes that other municipalities will follow suit. A generous bequest is featured, for the late Sir James McDonald, K.B.E., bequeathed £500 each to the Salisbury and Bulawayo Native Welfare Societies. These substantial gifts will be of great assistance to the Societies concerned in the further development of their work. We shall look forward to future Bulletins with interest.

\* \* \* \*

#### Earlier closing of the bars.

##### Practical suggestion by a bar attendant.

Referring to the difficulty he and many other hotel workers now find themselves in of having to walk, perhaps miles, to their homes each night because the buses and trams are now off after ten p.m., a correspondent, who has the courage to sign his name, writes to a Johannesburg newspaper: "I think the majority will agree with me that 12 hours a day, from 10 a.m. to 10 p.m., is long enough for any bar to be open. Why don't they close all bars in time to enable us to catch the last tram? I wonder if there is any other country in this war where bars are open for 13½ hours a day. It is true we in South Africa have felt very little effects of the war."

\* \* \* \*

#### Far-reaching Educational Reforms in Britain.

The British Government's plans for educational reforms, which will cost from £60,000,000 to £70,000,000 a year, were announced some little time ago. The plan provides for:

- (1) All children to remain at school until they are at least 15.
- (2) The school age to be raised to 16 later.
- (3) Modern primary schools for all children up to 11, and secondary schools for children over that age.
- (4) Nursery schools wherever needed.
- (5) Compulsory part-time schools in working hours up to the age of 18.
- (6) Improved technical and adult education.
- (7) Amendment of the present law to emphasise religious instruction as an essential element of education.
- (8) Further facilities for securing children's health and physical well-being.
- (9) A progressive decrease in the size of classes.
- (10) Remodelling the secondary school curriculum.
- (11) More facilities for enabling poor students to go to universities.
- (12) Reform of the present methods of training teachers.



# 1943—A Retrospect

By T. Atkinson

*Thou preparest a table before me in the presence of mine enemies.*

AS the summer sun sinks down the sky after an eventful and glorious day so the year 1943 is drawing to its close. As yet none can write its full story, for it has been a year crowded with events and the world is large—not small as we moderns sometimes say. So large is it that if the scientists are right ten thousand thunderstorms are always playing on its surface, yet a few storms in a year are all that most of us experience. But the world is a unit and what happens ten thousand miles away can affect all of us for good or evil, so it is well to strive to be well informed and at the same time bear in mind our limitations. Lack of complete knowledge need not prevent us from putting what we know into the balances and attempting to weigh up the good and evil.

One of the great features of the closing year has been, for those who have faith in their leaders and their fellow men, that, as far as great world issues are concerned, men seem to have known what they were doing. Millions of individuals have lost all sense of insignificance because their lives and work have been part of a great enterprise. It is great to be alive when men live and die for worthy objectives. The ancient Greeks at Thermopylae knew what they were doing. So did Cromwell's Roundheads when they set out to teach a lesson to an unwise king. Lincoln's Abolitionists also had this sense of mission and we have it again today.

History records a few instances where one man alone seems to have known what was the right thing to do. Paul—preaching, writing, journeying—was carried away by the greatness of his mission. How positive was his language—"This one thing I do." "I am persuaded that neither life nor death . . . . can separate us from the love of God in Christ Jesus." Paul was a lonely hero but we owe it to such as he that today millions are filled with a sense of divine mission. Great men, great deeds and noble expositions are our daily lot. Surely there is something Pauline in the great communique issued from Teheran only this month: "Emerging from these friendly conferences, we look with confidence to the day when all the peoples of the world may live free lives, untouched by tyranny, and according to their varying desires and their own consciences. We came here with hope and determination. We leave here friends in fact, in spirit and in purpose."

I trust I may be excused for writing this instead of telling again the story of the Nazi's crushing defeats at Stalingrad and elsewhere in Russia, the cleaning up of Mussolini's African empire, the invasion of Italy, the destruction of Germany's industrial cities, the overcoming of the submarine menace, the resistance of China, and the turning of the tide against Japan in the Pacific. Successes have been many and spectacular—time and again we have seen the plan, the execution and the results, all seemingly as inevitable as the orderly procession of the stars. But behind all this lies the steadfast devotion of the common people to make an end of tyranny, the will to sacrifice of the civilian turned soldier. The common man

"Who, from his private gardens, where  
He lived reserved and austere  
(As if he his highest plot  
To plant the bergamot)  
Could by industrious valour climb  
To ruin the great work of time,  
And cast the kingdoms old  
Into another mould."

The common man, whose favourite songs are such poor things as "Praise the Lord and pass the ammunition," and yet who knows so well what he is doing and how great are the issues at stake that he insists on nothing so much as first class leadership. None but the truly great can hope to win his allegiance. Fortunately for us at this critical hour Providence has raised up in the great countries on which the world so much depends a phalanx of great men of whom Churchill, Stalin and Roosevelt are but representative.

As the year draws to its close a thousand things come to mind that could be said but I will indulge in but one more such, and this about the Russians. Reading again recently a nineteenth century novel, *Barlasch of the Guard*, by Seton Merriman, I came across this passage dealing with the behaviour of the Russians in Moscow at the time of the Napoleonic invasion: "It seemed that the citizens before leaving had collected their merchandise to burn it. To the rank and file (of the invading army) this meant nothing but an incomprehensible stupidity. To the educated and the thoughtful it was another evidence of that dumb and sullen capacity for infinite self-sacrifice which makes Russians different from any other race, and which has yet to be reckoned with in the history of the world. For it will tend to the greatest good of the greatest number, and is a power for national aggrandisement quite unattainable by any Latin people." 1943 has been Russia's year and Merriman's prophetic insight and hope have been justified.

## SOUTH AFRICA.

South Africa's share in the war in 1943 has not been spectacular but we have played a part and still have a part to play. Our Springbok soldiers have not been overmuch in the news since the enemy was cleared out of Tunisia, for the majority have been resting and refitting for the campaign which must soon open in South-East Europe. Of the Native troops of the Union and the Protectorates news has come of much splendid work done and many notable individual exploits. The men of the splendid Eighth Army have discovered the worth of the Basuto and Bechuana. Many have been awarded honours for individual valour, many have paid the great price, while to Basutoland came the tragic honour of losing over 600 men through the sinking of a transport. All honour to them and to all good comrades-in-arms.

So much for the war, but what of South Africa at home. We have been very much like a great liner sailing in a great convoy. On the outer fringes of the convoy there has been unending fighting, unceasing vigilance, and great danger, but ours has been a sheltered position. We are filled with pride in our sister ships as we look ahead or astern, to starboard or port, but unfortunately we have not been altogether a happy ship. We do seem to need a thorough-going overhaul.

Politically the outstanding feature of the year was the General Election which returned the United Party with a large majority. For a year or two before the elections the Government seemed to be needing this vote of confidence, this mandate to deal effectively with many things. Then came the anti-climax when the news leaked out soon after the elections that Parliament would not meet until 1944. Enthusiasm had to cool off itself as best it could. The Government's food control measures seem to have had a demoralising effect on some of its most ardent supporters—even while the election results were coming to hand they were clamouring for reforms. The agitation for a Ministry of Food goes back many years and it grows with each passing year but



though General Smuts once said that he was always deferring to public opinion he has a rare touch of firmness with his own supporters and they have not yet got a Ministry of Food.

For the Bantu of the Union this has been an anxious year. The year began with a grave shortage of mealies, their staple food, and with disturbances and shootings in Pretoria. In April came news that Natives in Johannesburg were being arrested by the thousand—"nearly 11,000 in thirteen nights of raiding." I have no wish to dwell on such sordid happenings which are so little to our credit but those responsible would do well to remember that posterity will debate them, and that some of the future historians of these times will be Africans.

On the brighter side we had Mr. J. H. Hofmeyr's proposal to give a meal a day to all school children, regardless of race. True it is that three of the Provincial Councils have boggled at the provisions for feeding African children but their opposition will be got round.

This has been a year for important Commissions. The Mine Labourers' Wages Commission has gathered in a mass of important evidence and so has the Health Commission. We await their reports in a spirit of expectation. The Natal Coal Mines have had the attentions of an inter-Departmental Commission; its report could not be made public but we trust that it has led to many needed reforms.

Native problems have come in for much publicity in the present year. More and more people are each year being drawn into considering the conditions of African life. Few daily newspapers now go to press without references to some aspect of Native life or some event affecting them. The weeklies regularly publish serious contributions and frequently urge measures of reform. At least three books of some merit and mainly dealing with the present and future of Africans have been published this year. British and American monthly and quarterly periodicals have been giving serious attention to the future of the African continent—nowhere have we seen an attempt to justify the

morass which we call our Civilised Labour Policy. Politics and finance forced us into this mould, the shape of which now has so few admirers.

A note of hope crept into Native educational circles towards the close of the year for a feeling got abroad that Mr. Hofmeyr may soon adopt the recommendations of the Native Education Commission of 1935. The Provincial Councils have their supporters, even among Africans of standing, but the Welsh Commission's recommendations have found strong backing as an alternative. After some years of discussion it seems a pity that the Government has not been given a clear lead by many organisations which are concerned with Native Education, all of which are convinced that a great advance is overdue. In spite of this weakness we hope for real progress in the near future.

I have gone beyond my allotted space without mentioning many matters of significance such as the Native elections, the struggle for recognition by the African trade unions, the activities of the Christian Council, the increasing recognition of the need for decent housing of Natives in the urban areas, or the passing to their reward of several tried and trusted friends of the Native people. But this seemingly obscure field will have its historians and when these search into the records of 1943 they will meet with some things achieved as well as some disappointments, some new things learned, some small heights gained and some progress painfully made, and it will be seen that many people fought against stagnation and retrogression and were possessed of a feeling that their endeavours were part of a greater whole.

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A great shadow hangs over the end of the year for we have been warned that much bitter fighting must yet take place before Peace is won. Tremendous demands will yet be made on the common man turned soldier. Thank God we have good reason to have faith in such.

## The Christian Council and Reconstruction

### A GREAT EXPERIMENT IN UNITY OF ACTION

By Rev. E. W. Grant

**T**HE Christian Council of South Africa is not a new sect with strange beliefs and queer practices. It is a representative and co-ordinating body which has brought together the Churches and Missions of this country to a remarkable degree. It is not concerned with the organic *union* of the Churches; but it is vitally concerned in achieving a *unity* of spirit, purpose and action. In other words, it is a voluntary coming together in the face of demands which can never be met by well meaning people acting in isolation from one another. It is a great experiment in unity of action.

There are plenty of people to emphasise the differences which keep the Churches apart. Such people are often completely unaware of the extraordinary degree of co-operation which already exists. There is abroad a growing spirit of fellowship which needs some medium by which it can be incorporated into active service of the community. Many of us feel that the Christian Council is the only body which can achieve that end.

Whom then does this Council represent? What are the bodies that have thus voluntarily come together? They include practically all the English-speaking Churches of South Africa, working among all races and colours, and also a large number of missions whose work lies among non-Europeans only and who have no European community in this country. There are more than thirty such bodies freely associated in the Council.

The Council is national in its conception—it is a South African Council. But it also cherishes a wider vision. It enjoys the inspiration of a larger fellowship, a world-wide fellowship. It is one of thirty national Councils which are constituent members of a great international Council with headquarters in London and New York. Constant inter-communication corrects our vision and helps us to see our South African problems in the light of a world situation.

I can barely touch upon one or two features of the Council's activities which will represent samples only of its rapidly growing work. We are organised in seven sections, each under the care of one or two recognised authorities. These sections cover pretty well the whole field of Christian service to the community. They come under the headings of Evangelism, Education, Medical Work, Women's Work, Literature, Social and Economic Research and Welfare, and Youth Movements. The aim of each section is to act as a centre for the exchange of ideas and methods and the creation of an informed public opinion; to promote inter-denominational and inter-racial enterprises; to advise the Council of action which should be taken; and generally to create throughout the country living cells of people who, having knowledge of that particular aspect of life, are concerned with the task of promoting its interests to the well-being of the whole community. Let me illustrate how it works.



## HEALTH

Take the vital question of health. Our medical work section has been busy with that. Our expert advisers prepared a highly important body of evidence for the National Health Services Commission—one of the most important, and I think one of the most effective Government Commissions ever appointed. Before it was placed before the Commission our evidence was submitted to all our constituent bodies and to twenty-eight mission hospitals throughout the country. When we recently spent a whole day before the Commission we placed in their hands a document with which almost the whole Christian community had expressed its agreement. It dealt with African health in general, and with the place which Medical Missions, those pioneers of health among the African people, must fill in a post-war national health service. There was a unique contribution on the psychic element in African sickness which could only be written, as indeed it was written, by one who was not merely a medical practitioner, but had spent a lifetime in patient, sympathetic study of the African in his own territory. The one expert is also one of our country's authorities on tuberculosis and malnutrition among Africans. The deputation which met the Commission was composed of eight people, six of them doctors, who belonged to six different churches but spoke for more than twenty.

At the request of the Commission an inquiry was instituted by the Council as to the figures of African populations dependent entirely upon Mission Hospitals for medical and clinical services. Complete figures are not yet available. But we have already ascertained that twenty-three Mission Hospitals, in country as only, care for 1,600,000 people. In round figures, one hospital, usually a small one, provides for 75,000 people.

## EDUCATION

Take education. The Council is as interested in European as in Native Education. But at the moment it is helping to meet what amounts to a crisis in Native Education. Thirty per cent of Native children of school-going age are actually in schools. Fifty per cent of these are below standard one. The cost for educating one European child for one year is £21. For educating the African child it is £3. Practically all the 503,000 Native children in elementary schools are in Mission schools, State-aided by means of grants. The whole question is now in the melting-pot, and the question of the future control of Native education looms very large indeed. It is the Christian Council which is ascertaining and collating the views of the Churches who build the schools and manage them, train the teachers and run the whole business by voluntary effort, with financial help from the Government in the payment of teachers. This is going to be one of the big things in reconstruction and we are grappling with it now. How big the task is which the country faces is shown by the fact, that to put Native education on the same basis as European education—free, compulsory elementary education—the present annual expenditure would have to be multiplied by 36. But many of us feel that a beginning must be made by introducing compulsory education at least in great urban areas: so as to ensure that children shall go to school instead of graduating in crime in the slums and the gutters.

## LITERATURE

Turning to literature, a whole scheme is to be prepared for a tremendous advance in the supply of first-class literature in the many South African vernaculars, after the war. But here is one interesting job the Council has been quietly doing for some time. It is the task of supplying literature to the tens of thousands of non-European troops in the Middle East and in camps within the Union, who are serving this country so magnificently in the general war effort. This vernacular work is work which only experts can do. We have the experts, and they are doing it.

We have spent more than five hundred pounds in establishing lending libraries in the desert and in the camps, containing books in five different languages. The Department of Native Affairs has helped us with funds. The "Books for Troops" Committee in Johannesburg has begun to give us welcome aid, so that the Native as well as the European soldier now shares in the funds which that splendid Committee raises. Within the last month we have sent off more than 800 books to meet this tremendous opportunity; and we have issued a public appeal for more funds. We are besieged by requests from European officers in charge of African troops.

## YOUTH MOVEMENTS

All over this country are organisations which are seeking to meet the need of what will be the first post-war adult generation. None know better than Rotarians how much is being done in this way. Our Council has begun to plan the formation of a "Youth Council" which will bring together the leaders in many of these isolated movements, and put them in touch with one another. In this we are but following the lead of Britain; and the growing resources of the immense overseas movements in literature and experience are at our disposal as we seek to plan a comprehensive programme for the youth of South Africa.

## SOCIAL AND ECONOMIC PROBLEMS

Take the vitally important matter of Social and Economic Research and Welfare. There are reactionary groups of people who try to persuade us that Christianity is a one-way street, that it is concerned only with the personal spiritual needs of the individual. That is emphatically not the view of the Christian Council. We are trying to get Christian people to see that social wrongs, economic injustices, artificial barriers erected against the well-being of others, are as much anti-God exhibits as the crudest specimens on show during the worst days in Russia. We have a department dedicated to research and action in the social and economic sphere. Many legislative proposals purporting to deal with economic matters are found to raise grave moral issues in this land of complex relationships. So we have our two Emergency Committees in Cape Town and Johannesburg, whose task it is to watch the trend of legislative and similar proposals and to take prompt measures when it is necessary, in the name of the Council. Such action has been taken, and has led us even into personal discussion around the table with the Prime Minister himself.

For this kind of work to be effective it is essential to build up an informed public opinion on such questions. So we are issuing a series of pamphlets by recognised authorities. Thousands of copies have been sold, and are used freely by study groups of people of all churches and races all over the country. The latest pamphlet, just issued, is an indictment, well documented and set forth, of the conditions under which Coloured people live in the Cape, by one who has spent many years in their service—Bishop Lavis of Cape Town. Lest Johannesburg be exalted overmuch, let me say that if someone with the same authority will write a similar pamphlet on conditions in Johannesburg, we will publish that too.

The pamphlet embodies the results of a scientific survey carried out in the Cape Town area. Among many disturbing facts it records the following:

Of Europeans 6%, of Asiatics 20%, of Natives 48%, of Coloured people 53%, live below the poverty datum line as fixed by that survey.

Among Coloured people, 3% are in destitution, 17% in acute poverty, 32% in need, 33% inadequately provided for—leaving 15% living in tolerable conditions.

An enquiry in certain areas in Cape Town showed that 40% of the workers were earning 30/- per week, 20% were earning 20/- per week. In 1200 cases the income was too uncertain to be stated.



It is estimated that in greater Cape Town 60,000 Coloured people are living in "one family one room" conditions.

Let me close with this. Nothing will make possible the laying of new foundations for the world order save a clear vision of the kind of world we want to see. Only unity of spirit and purpose in all men of good-will can turn that vision into reality. Our task, yours and ours, is to increase the store of goodwill, and to harness its power in a unifying crusade to establish right relations not only between nations, but also between classes and racial groups within the bounds of the nation itself. If you on

your side and we on ours were to define honestly and fearlessly what we know in our hearts those relations ought to be, and the obligations they impose upon us, I venture to say we should find that the two ground plans would not differ in any vital particular. Then surely it would be deplorable if Rotary itself, and the Churches and Missions of this country united in the Christian Council, were to seek the same great end in isolation each from the other. As we get into the greatest task ever committed in a single generation to men of goodwill, let us get into it together.

## Cape Town's Underworld

By RT. REV. S. W. LAVIS

*Reviewed by Rev. D. Clinton, B.D., B.Litt.*

The Christian Council of South Africa has done a great service to the Cape Coloured people by publishing this trenchant pamphlet. In a brief Introduction, Prof. E. Batson says of the author of the pamphlet, "Bishop Lavis, than whom no man has laboured more courageously to awaken us to a sense of our social responsibility and social duties." Citizens of Johannesburg will remember how, at a recent gathering of Bishops of the Church of the Province, Bishop Lavis, using the substance of the information in this pamphlet in an address from the pulpit of St. Mary's Cathedral, jolted the consciences of City Councillors, religious people, and thinking folk, on the subject of the disabilities of the Cape Coloured people.

The bases of the information of this powerful denunciation of conditions particularly among the Coloured people of Cape Town are the Social Survey Report gathered with much trouble on the initiative of Prof. E. Batson, and a Conference following the publication of the Social Survey, the object of which was "to disseminate the findings of the Social Survey of Cape Town, to discuss the bearings of the Survey upon the future of all sections of the urban population of the Union, and to recommend appropriate lines of policy for post-war reconstruction."

Bishop Lavis pays a great compliment to the Professor in the opening paragraphs of this study of social disorder. He says to Professor Batson belongs the credit and the honour of organising and directing the most complete scientific attempt ever made to discover and make known the actual living conditions of the poorer classes, and bring the conditions of the underworld to naked exposure. In the quest for knowledge of the facts, the scientific understanding of the facts and ultimate social redemption, the Professor has blazed a trail, and South Africa is in his debt.

With the information of this Social Survey before the Conference, the Chairman said to the members, "Here we have hard facts at last—cold, unforgiving things from which no escape is possible." Among these cold, unforgiving things was the grim and ghastly prominence of the devastating poverty of the Coloured people. A vivid description is given of what that poverty means in deprivation of ordinary human needs to an ordinary family of Coloured people. This deprivation, regarded by social, philanthropic and human standards, reduces mankind below the human level. "A man in a slum means a slum in a man." There is a telling analysis of the meagre wages paid to Cape Coloured workers. An assertion by the Wage Board that the unskilled worker has been adequately protected by Wage Board determinations and Industrial Council awards, is described as "sheer nonsense," and the actual facts set forth in the pamphlet prove that expression up to the hilt. An incisive criticism is made of the Government which should be a model

employer of labour, but which excludes itself from its own legislation, and the utterance of a former Minister of Railways on this subject is called "callous and unworthy"—it identified the government of the country at the time with sweated labour.

Other topics arising out of the grim poverty of the Coloured people discussed are bad housing, disease and death, and ignorance. And here is a point of criticism of the Conference—than it seems to have missed the other essential points—Cape Coloured education and hospitalisation.

In a moving section, the tragic plight of the Coloured boy is described, the key of which is a sentence that "the Coloured boy is just not wanted." Condemnatory as this section is, much more might have been said about the tragic plight of the Coloured boy. What about all the closed doors? The absolute absence of opportunity apart from one or two professions such as teaching or the ministry, for the educated Coloured man? What of the practical lack of technical training, the scandal of non-compulsory education, of the heartbreak of fathers and mothers who frequently express the sentiment, "It breaks my heart to think of the future of our children."

The pamphlet closes with a challenge to action now, and especially to the Christian conscience, and makes certain very relevant recommendations about the programme of action.

It would be a good thing if this pamphlet could be put in the hands of every man and woman with a social conscience.

In the stated personnel of the Conference, there is a grave omission of any mention of a representative from the Transvaal Cape Coloured community being invited to the Conference. This community, though much smaller than that of the Cape Province, does constitute slightly over 50,000 people. The Coloured people of the Cape Colony do enjoy certain conditions of great value that are denied to the Transvaal community, inasmuch as the Cape Province Coloured people have political rights, have the right of entrance to the City Hall, have at least one Hospital solely devoted to the use of that community, have a number of secondary schools and normal colleges staffed largely by Coloured teachers, and parks and swimming-baths and sportsgrounds available for their use.

In the Transvaal, the Cape Coloured community has none of these advantages. They possess no political rights, though they are taxpayers, and no municipal rights, though they are ratepayers. They are not employed by the Municipality, and there is grave evidence that the large proportion who work on the mines are now being gradually eliminated in favour of recruited African labour. They have hopelessly inadequate wards in the General Hospital, and one small hospital mainly for Africans provides a few beds for tuberculous and infectious diseases for the Transvaal Cape Coloured people. There is one utterly unworthy Institution in a most undesirable slum surrounding where a primary school, a secondary school and a normal

\**Cape Town's Underworld*, by Rt. Rev. S. W. Lavis, (Christian Council Study Series, No. 6). The Lovedale Press. 6d.



colleges meet in a totally inadequate set of buildings. There is not a single park, sports ground, swimming bath or picnic place for their use in Johannesburg, where a large proportion of these people live. The marriage laws are oppressive, and the marriage officer requires a special licence, tardily granted and sometimes refused, to marry Coloured people. Schools mostly meet in the church buildings of a great Church, in tents, and in one instance in a stable, and are over-crowded, so that a great proportion of the children suffer from the unhygienic conditions. The teachers are hopelessly underpaid, and are almost in rebellion. While in the Cape Province the Provincial authority makes generous provision for the erection of school buildings by religious bodies, nothing of that sort is provided in the Transvaal for the Coloured people.

The only indication of a real interest in the Transvaal Cape Coloured community has been provided by two religious denominations, one of which passed by a standing vote a resolution

appealing for the franchise for the Cape Coloured people in the Transvaal, and the appointment and work of the "Bishop's Commission" of the Anglican Church, which has set forth a report of some of the disabilities of the Cape Coloured people in the Transvaal. Owing to the overwhelming number of the African people in the Transvaal, enlightened people are mainly engaged in battling for better conditions for the urban African, and the conditions, and even the existence, of the big Cape Coloured community in the Transvaal are hardly known to them. The Municipality has only produced one more or less satisfactory housing scheme, confined to two hundred houses, and a most unsatisfactory township situated next to Orlando, a great African city. In the Transvaal there is a great and pressing need that a Social Survey should be made in the spirit of the pamphlet which is under review in this article, and that more attention and knowledge should be directed to what is the most neglected community of the Union of South Africa.

## School Meals for African Children

THE Department of Social Welfare announces that proposals on the supplementary school feeding scheme for Natives have been submitted to the four Provincial Administrations. The next step in the development of the scheme for feeding Native children now lies with the provincial authorities, although the Natal Provincial Administration has already agreed to feed Native school children from a date to be determined by the Administration.

The proposals are:

That all principals of Native schools, able and willing to do so, should now take steps, in consultation with their managers and the inspector of schools for the area, to put into operation at their schools as soon as possible the feeding scheme announced by the Government in the last parliamentary session. For accounting purposes the feeding must be started at the start of a school quarter.

The money available at any particular school will be: (a) for food and the employment of a part-time cook and payment for fuel, if necessary, 2d. a child for each school day calculated on the average attendance for the preceding year; and (b) for equipment, up to a maximum of 5s. a child for the first year and 1s. a child a year for all subsequent years.

No school should introduce the scheme till it has made the necessary arrangements and received a written statement that it has been recognised by the inspector as a school entitled to the subsidy.

### REQUIREMENTS.

The minimum requirements for recognition are:

The establishment of a committee of five to be approved of by the inspector of schools. The principal of the school and, where possible, the manager must be members of this committee. Other members must be parents of the pupils or other persons of standing.

The committee must keep an account supported by proper receipts of all money received and spent, and must also make satisfactory arrangements for the safe custody of the cash on hand by opening a banking account or a post office or savings bank account.

Withdrawals from the accounts must be made on the signatures of at least two committee members, preferably the chairman and treasurer. Books kept by the committee must contain daily records of the number of children fed and the nature of the meal, and must substantiate the statement submitted at the end of the year. A certificate must be obtained from the inspector of schools that he is satisfied with the arrangements that have been made.

To enable the committee to make a start, the money required for the first term will be paid in advance. The amount will be determined by multiplying 2d. by the average attendance for the previous calendar year multiplied by 50, which has been calculated as the number of days in each school term. Funds for the purchase of food for subsequent quarters of the same year will be supplied on the same basis as for the first quarter.

Expenditure on equipment should be kept at a minimum. A large barrel or bin, or both, and two or three large pots would be the normal equipment for a school of less than 100 pupils. Special authority must be sought for the purchase of equipment in excess of this. Pupils should provide their own mugs.

### CLAIM FOR SUBSIDY.

At the end of each calendar year the committee must submit to the school inspector a certificate to support their claim for the subsidy for the following year. This certificate must contain details of the total expenditure incurred by the committee during the year; the number of school days on which children were fed; and the number of children fed and the number of meals supplied. The certificate must be signed by the chairman of the committee and the principal of the school and by one other member of the committee. If the principal happens to be chairman of the committee, two other members should sign.

The school inspector will, at the time of his inspection, report on the working of the scheme at any particular school. He will examine accounts and the continuance of the scheme will be contingent on a satisfactory report from him.

Native commissioners, audit inspectors, medical inspectors of schools, school nurses, officials of the Department of Social Welfare, and other persons specially authorised by the Department of Social Welfare shall have the right to inquire at any time on the working of the scheme.

Suggestions will be made to the schools from time to time how the best food value may be obtained for 2d. Every effort should be made to supplement the money or the supply of food, or both from local sources. It shall be the committee's duty also to ensure as far as practicable a close co-operation of the local Native community in providing services and food additional to that supplied from the 2d. a meal for each child.

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If you're planning for one year, plant grain; if you're planning for ten years, plant trees; if you're planning for a hundred years, plant men.

—Old Chinese proverb.



## Rev. Charles Bourquin

(1874-1943.)

THE Rev. Charles Bourquin, who has just passed away at Elim Hospital, Northern Transvaal, in his sixty-sixth year, will be mourned by a very large circle far beyond the confines of the Swiss Mission in which he laboured so long and so loyally.

Mr. Bourquin's earlier missionary years were passed in Portuguese East Africa, where overwork and malaria did much to undermine a naturally strong constitution. After the Great War, he was stationed for many years in Pretoria. There he was active in work among the lepers and the prisoners, as well as the regular mission work of the city and district. His last charge, prior to retirement, was at the pioneer Swiss Mission Station of the Transvaal, Valdezia.

Most of his short "retirement" was spent in voluntarily replacing one of the missionaries of the Paris Evangelical Mission who had joined General de Gaulle's forces. In this capacity he was in charge of the station of Cara, Basutoland, and the district around it. He finally retired a few months ago and was living at Lemana, near Elim.

These are the bald facts, briefly summarised, of a career extraordinarily rich in personal influence. For Mr. Bourquin had a genius for friendship, and gave himself to his friends without reserve. Differences of dogma and opinion, while not dismissed by him as unimportant, fell into their right place, as he fastened on the essential points of unity and built creative friendship on them. A case in point was his deep affection for and comradeship with the late Bishop Neville Talbot—a friendship which did honour to both men. Outwardly they were very different. Bishop Talbot was six foot four: Mr. Bourquin was below average height. And sacramental Anglicanism, however leavened with Biblical criticism and broad human sympathies, seemed to have few points of contact with modern Swiss Protestantism and an anti-sacerdotal outlook. But the love of Christ bridged the gap, and built of the elements held in common an enduring friendship.

Mr. Bourquin's list of friends was lengthy and varied. He was in close touch with some of the highest in the land, and yet he had most sincere and unforced friendships with very humble folk, Black and White.

When the Oxford Group movement came to South Africa, he moved to greet it and accept its personal challenge with a humility and positive appreciation which were characteristic of the man. It opened up rich and new veins of friendship for him. Almost for the first time he came to realise what treasures there were in the Afrikaans-speaking farmers. His Mission House at Valdezia came to be a place of miracles—a place where missionaries, Bantu teachers and Afrikaner farmers met together for quiet, prayer and fellowship. "Uncle Charles" grew during these years (as did "Tante Ida" too) to be greatly loved by an ever-increasing circle of new friends.

Few men read more widely or loved good pictures more passionately. He was a man of broad culture. He had studied at Neuchâtel, Halle, Berlin, Edinburgh, London and Lisbon. A profound thinker, he published little, except a splendid short study of his hero Blaise Pascal in English, but his influence went far. He had an extraordinarily deep personal loyalty to Jesus, human and divine—a loyalty which combined the full Pauline position with an unremitting study of the human Jesus as his friends knew him. He was one of those whose friendship was a fragrance, and whose life was a living vindication of his faith.

## The Psychic Element in African Sickness

By Neil Macvicar, M.D., D.P.H.

THERE is an important aspect of Mission Hospital work which should not be lost sight of. Among the more backward Native people there is a strong psychic element in most cases of serious illness. Patients come to hospital from a home atmosphere not merely of anxiety, but often also of suspicion, anger and gloom. They themselves are not infrequently sunk in despondency, believing themselves to be bewitched.

A Mission Doctor and his staff, while labouring to maintain the highest medical and surgical efficiency of which they are capable, and which their equipment will permit, realise at the same time that it is important to induce in such patients a more wholesome and hopeful state of mind. This is most difficult to achieve. Reasoning has no effect. Experience, however, has shown that even with the most ignorant and backward people, an approach along religious lines can often be made to reach their consciousness and influence their point of view. At the back of all their ideas about witchcraft etc., there lies in the primitive African mind a vague but real belief in the existence of a Supreme Power in the universe. Individual sicknesses are regarded as due to persons. Wholesale sicknesses are the work of the Supreme Power. It is "God" that causes epidemics. This may not seem a very hopeful starting point, but it is something positive to work from. A man who has been lying in a dingy hut with his friends sitting round talking excitedly and angrily about who it can be that is making him ill, finds himself lying in a clean ward, and hears the 23rd Psalm read quietly in his own language, followed by a brief prayer on the same lines. He has got something to think about, quite different from the talk in the hut, and, as a similar experience is repeated day after day, the idea can hardly help dawning that the over-ruling Power is perhaps benign and that from the spiritual point of view, he is in safer hands than he thought, "Underneath are the everlasting Arms."

We submit, with all respect, that the missionary approach to primitive superstition-ridden people, is not fairly to be regarded as mere touting for converts. For further discussion of this aspect of the subject, we refer to a small book, *Side-Lights Upon Superstition*, pp. 56-58:

"As the years passed, daily contact with the people led the writer to a deepening sense of the mental and spiritual distresses that in very many cases complicated or underlay their physical ills."

"Two convictions were formed. One was that it was the duty of the doctor, the medical missionary, to speak to these people and pray with them himself, whether or not he was able to obtain help from others. Limited as may be one's insight, a stupid and clumsy one's touch, yet one feels that, having in the privacy of the consulting room learnt things, often of a confidential and intimate nature, special to each sufferer, a corresponding responsibility rests upon the medical missionary to help these people who have given him their confidence, by understanding and sympathetic prayer and by reading passages of scripture specially selected to meet their needs.

"The other conviction was that at this stage of the spiritual experience of the Native people, when their hold upon truth is still in many cases weak and the stress and backward pull of their old faith are still strong, their supreme and paramount need is to gain a secure consciousness of God. It was with this specially in mind that passages were selected for services and for the daily ward prayers. The New Testament was of course mainly drawn upon, but one frequently turned also to the



psalms. The psalms are so full of comfort in times of perplexity and distress. And in the Xhosa translation, the great psalms lose none of their power.\*

"Miss Jessie Brown of Auckland, a devoted missionary teacher of many years experience, brought up among the Native people and knowing them intimately, in a paper in *The Christian Express*,† used these words: 'Slowly and steadily the belief in witchcraft is being uprooted by the Hospital and its teaching. We have had the assurance many times from patients returning cured, that not only were their bodies cured but their souls were comforted and strengthened during their stay at the hospital.'

"Another woman missionary, Miss Janet Beck, the pioneer in work among girls at the Blantyre Mission, Nyasaland, writing on 'Bible Teaching to Natives' in the *Blantyre Life and Work*, expressed in the following words the mature conclusions of a mind deeply spiritual and at the same time intensely practical. 'It is well to remember that those whom we teach, as well as we ourselves, are living in the twentieth century, and that it is the Christianity of our own day we are to teach. That brings us to a knowledge of God as our loving Heavenly Father. Think of what this great truth can do for our people, to lead them from the thought of God as a great Spirit to a loving Father who knows and cares for their everyday life, and who is at the same time all-powerful, all-seeing and everywhere present to help. To teach them to know that God is, in this sense, and that He is the All in All, till they have a sense of His presence always with them, this we know would alter their whole lives. Think again what effect it would have in killing their superstitions if we could teach them to realise more that God is Light. One wonders why some of our older educated lads have not quite grasped this Truth, or at most have a very slight hold of it, or how can they cling to the belief in *mfiti* (witch-craft)? To know that 'God is Light, and in Him is no darkness at all,' that no *mfiti* can exist in His presence, that no *mfiti* exists for them, because 'in Him we all live and move and have our being,' therefore, truly to know God and believe in *mfiti* is an impossibility—darkness cannot exist where light is. How can we best lead them into this clear knowledge of God? Is it not by living in the full light of it ourselves? It looks as if much of the fear of their lives comes from their superstitions connected with death. It is ours to lead them to understand Christ's words when He said, 'This is (not shall be) life eternal, to know God and Jesus Christ whom he has sent.' A present knowledge of God and Christ robs the earth of all dread either in life or death.'"

\*Passages from the psalms must, of course, be selected with discretion, making the necessary omissions.

†April, 1911.

## The late Rev. Pettowell Matshikwe

By Rev. J. J. R. Jolobe, B.A.

AT Langa, Cape Town, in the month of October one of the oldest and best known African ministers in the mission-field of the Presbyterian Church passed into higher service. Rev. Pettowell Matshikwe was born at Pirie, King William's Town in January, 1870. His father Ebenezer Matshikwe was the son of Ntobela a sister of the famous seer, Ntsikana, and it was through the influence of this grandmother that Mr. Matshikwe was able to get his primary education at the mission school at Pirie. He received his training as a teacher from Miss Jeanie Ross after which he proceeded to Lovedale to join the Theological class under the Rev. Durant Philip as Tutor. Among his fellow-students in the divinity course were his brother, Rev. N. Matshikwe of Kidston and the Revs. Y. Mbali, C. Koti and J. Dambuzza.

Mr. Matshikwe completed his training in 1895 and the following year he was appointed to Main as assistant to the Rev. D. Young. The following year he was commissioned by the Synod with the Rev. Mr. Thompson to re-organise Presbyterian mission work on the Rand. From there he went to Burnshill to assist Mr. Stuart. In 1899 he was married to Miss Mary Ann Mali of Tamara. Soon after this event he was appointed with the Rev. E. Makiwane to start the Presbyterian mission at New Brighton, Port Elizabeth. In those early days there was neither church nor manse, but they were undaunted. He worked in this field for three years with great success until he was called to Cape Town to take charge of the mission work which had recently been started by the Rev. Mr. Mackintosh. When he commenced work, there was only one church building but he with his young wife worked with zeal and diligence until a flourishing cause was established.

In 1923 when he was attending the sessions of the Grand Temple at East London he was assailed by partial blindness which grew worse with the passing of the years. On account of this eye trouble he was making preparations for retiring this year had it not been willed otherwise by his Master. Apart from his regular work Mr. Matshikwe was an ardent supporter of the temperance movement, and as he was also a Xhosa scholar of no mean order, he gave able assistance to Dr. W. G. Bennie in his research work connected with the Xhosa language when the latter was still living in Cape Town.

Mr. Matshikwe was a man of humble spirit, a warm heart and sterling Christian character. One who was present at his funeral writing in the *Leader* says, "The Rev. Pettowell Matshikwe passed away on 9th October 1943 at the age of seventy-three years. It was an event which plunged the whole Native township of Langa, Cape Town, into mourning. The funeral service was conducted by the Rev. Fred Sass, Moderator of the Cape Presbytery. Mr. Jarvis, Convener of the Missions Committee, who has had a long connection with Cape Native work spoke of Mr. Matshikwe's work since he was called to the Cape in 1903. In those days the work which had been sponsored by the late Mr. W. E. Moore was small but significant. Today there are mission stations at Cape Town, De Hoek, Klipheuveld, Robben Island, Retreat, Langa, Hout Bay, Tokai and Simonstown as well as a band of sixty-eight elders and deacons. Mr. Matshikwe was a true shepherd of souls. The superintendent of the Location spoke of the authority of the late Pastor as being unquestioned at Langa. The Church at Langa where the service was held was hopelessly inadequate to house the mourners who numbered thousands. It took half an hour for the mourners to file past the body. The consolation of the true Christian is that death is vanquished and holds no terror. Pettowell Matshikwe knew whom he believed. For many years he suffered from blindness but his fortitude gave him a greater serenity. His life was a continual witness to his faith. It was fitting that Dr. Wark should have taken the committal and offered the last prayer. The sympathy of the Church goes out to his wife and family." Mr. Matshikwe leaves a widow, three sons and one daughter. To them and also to the members of his congregation we extend our sympathy.

And when we come to die we shall not find  
The day has been too long for any of us  
To have fulfilled the perfect law of Christ.

"The Sermon in the Hospital,"  
from "The Disciples"—by H. E. Hamilton King.



## Bechuana in the Middle East

### EXTRACTS FROM A CHAPLAIN'S DIARY

#### CIRCULAR LETTER NO. 9.

*From Capt. the Rev. A. Sandilands, c/o Deputy Chaplain General G.H.Q., Middle East Forces.*

3rd May, 1943.

**F**IRST of all, I had a hectic week in Egypt. It started on the Monday afternoon after writing the last letter, when I went in the 70 miles to G.H.Q. I was there for nearly 24 hours, and did some shopping, and got my mail from the D.C.G., called at the Bank to put in some money, etc., tried to see A.G. 10 but found they had moved their office to another place. In the course of my running round on the Monday I happened to meet Major Vollet, assistant A.G.10, in the street, so the opportunity was made for me to discuss a lot of matters. Later I found that the police had left a note in my car that I was to report to my C.O. for disciplinary action for leaving it unattended (although it had been immobilised). After that called on B.F.B.S., no one in there, and apparently they had heard nothing from London: then round to the Cathedral to get one or two books in their Book-room for Andrew and the other ministers. While in there, car outside, my large locked suitcase was stolen from the car—was not in more than ten minutes. . . . However, to make a long story short, two days later the case was returned to the Base Depot somehow by the police, when I was not in the Mess, and as someone else signed for it I have not heard any detail as to how or why or when it was recovered. Unless it was a police practical joke. . . Anyhow all my household gods came back, but I was very rattled most of the week. Got back P.C.D. that night: next day three new Bechuana companies rolled up. This year no information is allowed out about movements, so I was not able to meet them at the docks as I was last year in several cases. On the Thursday the last came. One of the companies had some school material for me, ten black-boards, and a box of 100 slates and another of exercise books. . . . I was sorry to leave these brand new companies after only this hasty look at them, and before knowing where they were going to go, or how I would be able to arrange their chaplaincy; had simply to make what temporary arrangements I could, and leave Andrew with them or at least beside them. I had a note from him yesterday. (*Note*—News has since come through from his father that Andrew Kgasu was in Sicily). Anyhow Tebele and I managed to get off at 7 the next morning, and a very nice morning it was. Had breakfast at an Officer's Club at Ismailia some 25 miles away, and started out pretty well loaded on the desert journey by nine. We made good steady progress, had some cheese and bread and tea from flasks at 1, gathered some wild flowers which I could not resist round about the place where Hagar wandered and Abraham used to dwell, and came to Jerusalem at six of the evening. I put up at the transit camp in a tent and had my meals at a N.A.A.F.I. club a mile away. Next morning I visited a Hospital and found nine Bechuana men there. This is one of the Hospitals where chest cases seem to congregate. . . only one was in bed, the others were up and I saw them outside in very pleasant sunshine, outside their Hospital hut on the Mount of Olives. I had still a long way to go that day. . . Taking a new and eastern direction we slid down long declines and winding valleys away down to Jericho, and then just north of it stopped for some bread and jam and flask tea before proceeding northwards. It was one of my most interesting day's travel, and we passed the place where Saul's and his sons bodies were nailed up to the wall, and taken down by the men of Jabesh-Gilead. Along the smooth round slopes of Gilboa, past modern Jewish settlements with people working in the green fields, and lots of bare-legged young men and women asking for lifts on the road, to a

fine new city overlooking the Kishon. And there I stayed for the Tuesday night (we got there at sundown,) till Saturday morning.

My job here was to see about 250 Bakwena who are *diluted* as it is called, i.e. they are relieving British personnel, and on much more important and interesting work than they were doing as pioneers. . . I stayed in the gunners' mess while there. . . had a room in what would be a rather posh Jewish hotel in peace time, in a fine situation. Had a busy three days, went all round the places where the men were, and held services and made contact with them, although the Church is rather weak in this company. In all places I gave them, as I always do, what news I could supply of the other companies, of men I had seen in Hospital and of news from home. Also, I had a letter of Dr. Shepherd's to read to them. I also "laid on," by consent of the gunner colonel, three separate addresses or talks to all the officers and senior N.C.O's. of the gunners, about the Bechuana. I had intended to leave there on the Friday morning—Good Friday—but it was impossible to get off before the Saturday morning. It was unfortunate because it meant arriving "home" here late on Saturday before Easter Sunday without any possibility of arranging Easter services. . . . But I had a never-to-be-forgotten run that Saturday. Such sheets of wild flowers I have not seen before, and enjoy them as I might, I know that I could neither show them to all those who would love to see them, nor even photograph the scenes indelibly in my own mind.

24th June, 1943.

Just time for a page before dinner; time 20 to 7. The last letter I shall write from this room in the French barracks, where I have been "headquartered" for fifteen months; for tomorrow I go off, for good, and head for P.C.B.D. My boxes went yesterday to the goods station, although they did not know when they would get on a train; and to-day I have been writing letters, and all afternoon typing out some 30 Sechuana hymns from the Mochudi (Dutch Reformed Church) book, as I have decided to ask the D.C.G. to do a hymn-sheet of them similar to the one he did more than a year ago for all the Bechuana. There are now two companies of Bakgatla in this country, and although they have bought Dipabi pretty heavily, they are still strangers to many of our hymns, and would appreciate a sheet of their familiar ones. A few only coincide with ours. So I got Aaron, their leader who is employed as officers mess cook for the Group here, to choose 30, and I will get as many as those of possible put on a suitable sheet—if the D.C.G. agrees. I think he will. It will only be an edition of some 800, as there are not more than that number of Bakgatla—rather less than that.

Last week we had a visit from Lt. Col. C. N. Arden Clarke, the Resident Commissioner of Basutoland, who used to be our Resident Commissioner in Bechuanaland. He came to visit the companies, and stayed to lunch in the Mess, and asked me to go along and have tea with him, so we had a useful talk about a number of things that affect the welfare of the men up here. I think his visit will do a lot of good, and I think he has started to put right a number of things which have not been too satisfactory in the past. He is keen on a really good educational drive being set going amongst the men of Bechuanaland and Basutoland, and something will eventuate from that.

Recently, in visitation of companies, we have been doing a bit of examination of last year's catechumens, rather the most promising or intelligent and keen among them. Since we put Mark's gospel into their hands, about last October-November, we have on all hands been urging them to study it; now, in several companies, we have started, Odirile and I at least, putting the recommended ones through a questionnaire in Mark, to see what they have assimilated of it. Alas, the results have not been very encouraging. . . . I must mention again the fine effort that the Mangwato church, led by Griffiths, has made; they have collected, from the home churches all over the large district, no



less than £250, aiming at about £300, in order to buy for each man who has gone from that reserve (Khama's country,) a Setswana New Testament. They have ordered the books from London, but when I shall see them is very problematic—if they ever come at all. But the Serowe people have had six thousand little labels printed, in Setswana, to be stuck inside the Testaments, with the man's name, and these labels have come to hand. I think the best way with them will be to issue them to the companies soon, and get them to write in the names of the men, one label for each man in the company, so that if and when the Testaments come, the labels will only need sticking in. The names will need to be written-in by a very neat and good penman as the space is small.

26th July.

At Pioneer Corps Base Depot—I came here at the very end of June, to find a lot of moves in process, and first thing I did was to go in to G.H.Q. and have interviews with the D.C.G. and numerous other important (temporarily) people. For two days, very unpleasant ones, I was going from one person to another, then back to the first, then to another one, and so on, trying to find out the lie of the land in regard to the Bechuana, and to make plans which would give me access to them in some effective way, but it came to very little—indeed to nothing. Many moves were on, some had taken place, others were planned, and it was impossible to get a line on things or to achieve the mobility or obliquity which was called for. Nor was the machine in the least sympathetic. So I returned to P.C.B.D., and for a couple of weeks worked with a few companies which were then here, and for the last ten days have been going out a bit to units not too far away; but there are two main objects in my view, one is to visit a number of my men I have not seen for four months, and they are strung out over a long distance a long way from here, and it is doubtful if I will be able to take my little car there even if they allow me to; the other is to get amongst the companies which have simply vanished out of ken just now. Andrew Kgasa is with one lot of them, but I have not heard from him since he left a fortnight ago, which indeed is not surprising. I much wanted to go with the batch he went with, but was finally dissuaded; there were many technical difficulties (disposal of my car, kit still on the railway on the way down from Syria, uncertainty about getting back, etc.), and the main big difficulty that I am only one person and one chaplain, and if, as the D.C.G. pointed out, I got stuck or incapacitated or side-tracked somewhere, to whom would he look for the chaplaincy of all the nine thousand Bechuana? However, I was much disappointed, as there were several very cogent reasons why I should have gone with them. They were all the youngest and most inexperienced companies for one thing, had had their officers mostly changed, and did not know them well nor the officers them.

Now, a month later, the situation is not much clearer than it was then, and I'm still here, more or less still marking time, but using it for getting in some visits (as above), which are really not first on my list, but which can usefully be visited as it was March since I saw them. If only I had another chaplain padre, as the others for East Africa and Basutoland have, I would be much happier and more mobile, but I am torpedoed by our denominational monopoly. I have applied for three more "catechists" who will hold the rank of Staff Sergeant, but have not yet heard whether they are coming along; they are all good chaps, if not very experienced or trained, and I hope I will get them, for they will be useful in our extremely scattered present conditions.

But it's fine to be able to keep contact with eternal things, and when all things seem most futile, to spend a little time on Bible study or something like that which will be of lasting use, to get away from the wireless and its propaganda, and from the irresponsibility of the war artists of the illustrated papers in the mess, into Psalms or Jeremiah or Isaiah or Revelation.

## Our Readers' Views

### THE CHURCHES AND NATIVE EDUCATION.

#### ANOTHER INDIVIDUAL VIEWPOINT.

To the Editor, *The South African Outlook*.

Sir,—Dr. Shepherd's impressive article in last month's *Outlook* will be read with respect and interest by many and should help us to understand the present position and possible early future developments in the administration and content of Native Education.

It is quite right that emphasis should be laid upon the fact that the control of African Education has already passed into the hands of the State: it is the local administration of individual schools that is still retained by the Churches.

That the desire for some change in this management is widespread would seem undeniable. It existed and found expression when the Cape Commission on Native Education held its sittings in 1919 and was advocated by at least one of the missionary representatives on that body: that no recommendation for an immediate change appeared in the Commission's Report was attributed by some to the able advocacy of the retention of Church management made by the late Father Callaway at the joint meeting of the Commission and the Transkeian Missionary Conference in Umtata.

The call for a change from the present system of Church management of Native primary schools does not necessarily arise from any anti-missionary spirit. Africans, church members and others, are constantly being called upon to erect and keep in repair school buildings to a standard laid down by the Education Department. Very often they are asked to contribute to the erection or maintenance of a school building which is also the church building of a denomination to which they do not belong. Naturally, they resent this. On the other hand, the members of the church whose building is being used as a school for all the children in the location, object that the whole burden of its erection and upkeep should be shouldered by them alone when the children of the others are getting equal benefit from it. They all see that European schools, which are managed by local committees of parents, are built and maintained at Government expense; and it does not seem fair to them that because the African schools are mission schools the expense of their erection, extension and upkeep should fall upon the parents, and sometimes even on only a minority of these. This possibly explains the attitude of the average parent.

There are missionaries, too, who would be glad to be free from the financial care and constant worry and responsibility entailed in their management of schools; they feel their time should be occupied with more directly evangelistic efforts.

Teachers, also, from a variety of reasons, have from time to time expressed their preference for a change in the system of management. A few, a very few, may find the scrutiny of their conduct from a morality point of view irksome. These will find—they have found—the same scrutiny exercised by a local committee of their neighbours sometimes unjust as well as irksome. Others with fairness complain of the nepotism practised by some clerical managers; of the spirit of domination where there should be a spirit of fellowship; of the limiting of their fields for employment through the unwillingness of managers to appoint teachers who do not belong to their own particular denomination; of the neglect of some managers to inspect the religious instruction; of ministers who visit the schools solely to collect church dues and distribute communion tickets; of managers who reside at a great distance from their school.

In view of any change in the system of local management that might be contemplated, it may not be out of place to draw attention to the proposals recommended, for adoption when the



time for any such change became due, by the 1919 Commission. It should be noted that the Commission "proceeded on certain premises, namely, that changes likely to weaken the influence of missionaries or lessen their influence on Native Education are to be deprecated. . . Accordingly it sought for some type of representative organisation calculated to draw a great part of its strength from missionary inspiration, acting in combination, instead of in isolation, as hitherto."\*

For lack of space the actual proposals cannot be given in full here, and besides, conditions have changed so greatly that in some of their details, especially those affecting finance, they have become obsolete. They envisaged the setting up in each District Council area of an education committee representing (a) the Resident Magistrate, (b) two members of the District Council, (c) three members nominated by parents, (d) for the first three years all missionaries administering Native schools in the area and thereafter where this number exceeded five, not more than five missionaries nominated by the total number working in the district. These district committees were to take over all the functions and powers then exercised by individual managers and were to obtain from Government the funds for the erection and maintenance of school buildings, teachers' residences, etc., and other liabilities.

In Dr. Shepherd's article prominence is given to the English Board of Education's White Paper proposals—since embodied in the Education Bill—and undoubtedly they have a direct bearing upon the situation that would arise here, especially as they affect the nature of the religious instruction that will be given in future, should the State contemplate taking over the management of all mission schools. To some, Dr. Shepherd's implication that an agreed syllabus would be generally acceptable, may seem optimistic; yet it is widely believed by both missionaries and officials that some drastic measures need to be taken if divinity is to secure from teachers and pupils at least the same attention and be regarded by them as of at least equal importance as other subjects in the curriculum. Perhaps some scheme may have to be thought out in which two types of school would find a place; the one in which denominational teaching will be given, supervised by the Church; the second, where the inspection of religious instruction in schools working to an agreed syllabus would (as is proposed in England), be undertaken by Government inspectors. If this were done two advantages would be gained: religious instruction becoming a subject to be inspected at the annual visit of the Government inspector would no longer be regarded by teachers and pupils as of little or no importance; and the bad effect upon the work of the whole school of having one subject of the curriculum neglected or indifferently taught—as at present is the case in many schools—would be abolished.

If such a plan were adopted, irrespective of the form of local administration, more attention would be paid to the teaching of religion, in the schools where the agreed syllabus was in force because it was inspected by the Department, while in the denominational schools the recognition of their status as full grant-earning schools by the Government would depend upon the efficiency of the religious instruction given. Incidentally, judging from the experience of some field officers, it would be found that those managers who at present fail to supervise the religious teaching given in their schools would all be found among those who would embrace the offer of an agreed syllabus inspected by the Department. In the case of both types of school, the financial responsibility for maintaining the school buildings in proper repair and of making the necessary enlargements would devolve upon the State.

This question of religious instruction in school has always been a difficult and thorny one. But far more important than

\*Report of Commission of Native Education, 1919, p. 30.

the giving of formal religious instruction would seem to be the spiritual atmosphere of the school. If the tone of the school such that love and understanding take the place of cruelty and harshness; that service for others is preferred to self-seeking; that fear is banished and with it all the deceitfulness and lying that fear brings in its train; in other words, if the Spirit of the Lord Jesus Christ possesses the teachers His way of life will be effectively taught. And that is where the training colleges can help most.—I am, etc. X

## Lovedale and Fort Hare Notes

Our congratulations and good wishes are extended to Miss Joyce Carter and Mr. Pieter Myburgh, members of the Lovedale staff, who were married at Elliot on December 13th.

It was with much pleasure that we learned that message had been received from Mr. Macquarrie, Mr. Norman Brown and Mr. Bob. Pilson that they were well although prisoners-of-war in Germany.

The following nurses from Victoria and Macvicar Hospitals Lovedale, were successful in passing the October examination of the South African Medical Council. *Final.* Rebecca Cobus Martha M. Mbatsha, Adelaide Msitshana, Phyllis Agnes Ngebetsha, Mary A. Grace N'Kolombe. *Preliminary.* Alice Idlette Koloti, Phyllis Nonceba Makalima, Gladys N. Mgudladu, Marjory Yako.

### Retirals from the Lovedale Staff.

Mrs. G. Goduka, who for the past six years has been on the Practising School staff, retired from teaching at the end of the year. Mrs. Goduka's work, particularly as a handwork teacher has been very praiseworthy and she carries into retirement the best wishes of all who knew her.

Mr. and Mrs. Quintin Whyte began their service in the High School in January 1940. During the past four years they have carried through heavy teaching duties in the High School, but have also given notable assistance in the Literary Society and in other cultural activities. Mrs. Whyte's interest in social work and her visits to many homes in the district will be gratefully remembered. Lovedale's best wishes go with them to their new life in Johannesburg and to the important duties Mr. Whyte is undertaking in the Institute of Race Relations.

Mr. A. J. Raymer's service in the High School dates from April 1940. While carrying through his duties there with much success he has also been a very active Honorary Librarian. During the time he has been in charge of the Cuthbert Memorial Library its work has been reorganised and modern methods put into force. For this important service we are specially indebted as also for Mrs. Raymer's successful production of a Native Play for several years. We wish them much happiness and success in their new sphere in Kenya.

Mr. Stanley Kayser has resigned from his post as Foreman of the Printing Office. Mr. Kayser has been one of the staff of the Printing Office since 1921, and has rendered very notable service. During his time he has seen a remarkable development in the output of the Press and has made his own contribution towards that increase. We thank him for his years in Lovedale and trust that in East London he and his family will have much that is good.

Mr. E. H. Manyuka has resigned in order to take up the work of the ministry in the Methodist Church. Mr. Manyuka was appointed part-time Assistant Boarding Master in the middle of 1939 and later gave his full time to the duties. It is the hope of their Lovedale friends that Mr. and Mrs. Manyuka will find their new work much happiness.